



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.3 SAN FRANCISCO, SATURDAY, JANUARY 24, 1857. NUMBER 47.

Poetry.

Help the Poor.

Help the poor! they need assistance!
Pass them not unheeded by—
Exercise a strong resistance
Against thy useless vanity,
And by acts of moral beauty
Mong the lowly do your duty.

What are satins? what are tatters?
They but indicate the clan;
Fashion's raiment only flatters
Outward show, not the man;
Rags are eloquent revelations
Of the crushed heart's bitter feelings.

What is life that we so lightly
Should consider grief and pain?
Though for us all things shine brightly,
And there's a fortune in our train,
Yet the hearts that we have slighted
Have by sorrow's frost been blighted.

Help the poor! the weak and stricken—
While they struggle with their fate—
While their heavy sorrows thicken—
Help them ere it be too late;
While their hot tears upward bubble,
Let us take them out of trouble.

God of mercy—O, have pity
On the bleeding hearts around!
On the hearts that in this city
Stung with misery are found.
Look thou down upon the humble,
They who in the darkness stumble.

Help the poor! O, show their kindness!
They have hearts to feel and know
That there is too much of blindness
In the eyes of men below—
And by acts of moral beauty
Let us ever do our duty.

New York, November, 1856.

Letters
BY ORSON SPENCER, A. B.

IN REPLY TO THE
REV. WILLIAM CROWL, A. M.

LETTER XI.

THE LATTER-DAY JUDGMENTS.

LIVERPOOL, October 28, 1847.

Reverend and Dear Sir:—THE LATTER-DAY JUDGMENTS, the subject of my present letter, deserve a careful consideration among the topics peculiar to Latter-Day Saints.

You must be already aware that it is a part of my faith that God designs to set up his kingdom on the earth, in order that the meek may inherit the earth as their celestial abode; and as He will not employ his enemies to administer even temporal affairs within the bounds of His kingdom, His kingdom will consequently be a temporal one, and wholly and exclusively conducted by His own loyal subjects, according to His righteous will. He will proceed from conquest to conquest, until all other kingdoms are overthrown and merged in one—even His own kingdom.

The means by which he will subdue and overcome the nations of the earth are two, viz. TRUTH and JUDGMENT. He explicitly declares, that He will lay judgment to the line and righteousness to the plummet. His latter-day proclamation is, "Fear God and give glory to Him, for the hour of His judgment is come." The salvation that He offers is temporal, spiritual, and eternal; and the judgments which He will inflict are also similar. As a supreme lawgiver, He claims the submission of all the inhabitants of the earth. Nor is it necessary that His servants should be for ever preaching the gospel on the earth, in order to effect a universal reconciliation of all men to their God. All men will not obey the truth, therefore what the truth will not save through faith, God's judgments will destroy thro' their unbelief. And these judgments will be executed speedily, even as in the days of Noah and Lot. God formerly gave the inhabitants timely warning before the deluge came, and before the fire descended from heaven.

The gospel must first be preached, and then the judgments will follow in quick succession. Even as a chalk-line makes an impression for the saw and the chisel, so God's judgments will make an impression, sensible and summary. The day of vengeance has long been in His heart. A day when His jealousy and wrath shall burn like fire, even to the lowest hell. The wicked and diabolical spirits will be pur-

sued, even to their dens of darkness, and there scourged and bound. The righteous veterans that have long since fought and bled, in order to establish a reign of righteousness and truth on the earth, and prayed with uplifted hands for this day of truth and judgment, their language is, "How long, O Lord, wilt thou not avenge our blood on them that dwell on the earth?" But God, who is long-suffering—not willing that any should perish, but rather that they should repent and be saved—has nevertheless reserved the worst spirits to the day of wrath and the revelation of the righteous judgment of God. That day is even now dawned. God has commenced to reveal his wrath against all them that obey not the gospel. It is a day of revelation and prophecy.

The righteous are timely advised to gather out and separate themselves from those that will not obey the gospel. They are not disobedient to the great revelation of mercy to them that obey, and of wrath to them that are contentious and obey not the truth. The winds and waves are wafting thousands to the land of refuge. The prairies and wildernesses reverberate with the songs of the outcast but chosen and elect ones of God. A more intelligent, enterprising, and bold race of Saints, perhaps, has never been summoned to the help of the Lord against the mighty, since the foundation of the world. Their fortitude, patience, and invincibility are indelibly written in their blood-stained pathway through Missouri and Illinois. The old arts of tormenting the sick by burning their houses, and of famishing the robust by plundering their crops, and forcing the sale of property by threats of murder and arson, are fruitless. Prison walls and tragic scenes of assassination and expatriation have spent their fury to no purpose. The daring sons of Pharaoh, Cain, and Judas are baffled and confounded at such godlike firmness. Occasionally a priest, goaded on by the loss of his flock, has dared to act as champion, and throw the gauntlet for public discussion, but the inevitable discomfort that has followed, has taught him the superior policy of evading discussion. But, dear sir, no man can long be a neutral in this warfare. He must choose his side. If truth fails to bring down high looks, judgments will not fail. Those judgments which began at the house of God, in Kirtland, Independence, and Nauvoo, have been seriously felt by the Saints of God. But if the righteous narrowly escape, where shall the sinner and ungodly appear? The latter-day judgments that shall befall their enemies will be far more insupportable and abiding.

There was no part of the United States ignorant of the murderous doings of their countrymen towards the Latter-day Saints. The news spread over the continent, and reached even the remote islands of the Pacific with almost telegraphic speed. Nobody that loved justice, or felt the bowels of humanity, had the least need to be ignorant of the distress, and famine, and sickness, and nakedness that were inflicted on the innocent worshippers of the only true God by their countrymen. Presidents and governors, judges and lawyers, priests, physicians, and common people, all were made acquainted with the diabolical outrages. They were not only warned but forewarned. What has been the consequence? For the last sixteen years the fluctuations of business have been like the troubled ocean. Panic and depression have been as successive as light and darkness, with the exception of incalculable irregularity and confusion. In the place of wealth there has followed bankruptcy; for peace, national war; and for the blood of one murdered servant of God, there have been tens, and even hundreds, laid weltering in their gore. Some of the best blood of the nation (so accounted) has been demanded by Him that said, touch not my prophets and do my anointed no harm. The word of the Lord to all Israel, on the eve of the Carthage tragedy, was, if they (the enemy) begin to shed blood, the sword shall waste the blood of the nation. And how are the sons of the mighty fallen? What wailing and

lamentation are heard from high places over distinguished slaughtered Americans! And the end is not yet.

But what shall I say of time-honored orthodoxy? Poor creature! Her glory is being fast turned into shame. Many of her lovers are forsaking her, and the balance are too sleepy to wake up. They refuse to be fascinated, notwithstanding all her meretricious arts. Education, tracts, missions, and moral reform, are a vain thing for strength. The Lord is a jealous God, and will not give His glory to another gospel; but he will curse all the systems of men that are built upon human precepts merely, without the authority of immediate revelation. The various systems of modern christianity are cursed already, wherever the true gospel is proclaimed. That sincerity, fidelity, and zeal, which your churches and your preachers once had, is taken away from them; and your preachers have no longer power to preach with effect. The reason and cause of all this, the true light has come; consequently, they have no longer any apology for upholding systems of error and false religions. The Spirit of God will be withdrawn from your ministry and your churches, just in proportion as the true light shines and the true gospel is rejected.

When the devout Jews rejected the novel doctrines of Jesus and his apostles, the virtues which they previously possessed either withered up or were withdrawn from them, and communicated to infidels or Gentiles. So it is now. While the devout priests and churches reject the gospel ministered by an angel to Joseph, and confirmed by the signs following, their former virtuous principles forsake them. They become filled with the spirit of envy, hatred, and malice towards the Saints. They retail groundless slanders, and often are foremost in instigating mobs, refusing common civilities and hospitality to the servants of the Most High; and so sanguine is their opposition, that they even believe it would be well for the cause of religion, if the Saints were exterminated and put to death. So believed the devout Jews, who persecuted the prophets and slew the Holy and Just One. Thus, by step after step, the professedly pious are brought to become accessory to blood-guiltiness, and bring upon themselves all the blood that has been shed from the days of righteous Abel till now.

Oh! my much-loved friend, will you not shudder at the sight of such a catastrophe before the modern churches? What an awful curse! Given up by God to believe Saints to be sinners, and then to war against them even to blood-guiltiness! Strange and deplorable infatuation! One would think that the snares and pitfalls into which God precipitated ancient persecutors, would prove an effectual warning to modern persecutors to beware how they plunged themselves into a worse destruction! Oh, how great the severity of God towards them that strive with their Maker, and spurn the faith once delivered to the Saints as no longer needed! The very religion of modern christianity is now about as great a curse as can be inflicted upon its possessors, without doing violence to their power of agency. It is the prolific cause of judicial blindness and hardness of heart. A false religion is worse than no religion, because it is a lure and a lullaby, that excludes true religion from taking effect.

To be Continued.

BREUKAGEN COIN IN PERSIA.—The Russian Charge at the Court of Persia, M. Anitschow, had reported to the authorities at Tiflis that a very large amount of counterfeit Russian gold and silver coins, in half imperials and silver roubles, was in circulation in Persia. The impression and weight are so exact that they are not to be distinguished from the real coin in appearance, and are only discovered by the sound to be false. They are brought from Teheran, and introduced there from India; in consequence of which, and the masterly manner of the execution of this coinage, it is supposed they are of English fabrication.

The Wonders of Spindledom.

A WRITER in the Lawrence Courier gives an interesting account of one of those sources of New England wealth and independence, cotton factories, which is to be found in the flourishing city of Lawrence, in this State. It is the establishment of the Pacific Mills and Print Works, celebrated for its prints, delaines and challies. The company, which has a capital of two million dollars, was chartered in 1849, and commenced operations in 1854. The establishment consists of three parallel buildings—the mill in front, the print works in the rear, and a large intermediate building.

That part of the main building in operation, is 506 feet long, 73 feet wide, and seven stories high; when completed it will be 806 feet in length. Bleaching, printing, dyeing, &c., are carried on in the rear edifice, the principal part of which is 950 feet, by 60 feet, exclusive of two wings used for storage, offices, &c., each 450 feet by 40 feet, and 3 stories high. The intermediate building is 800 feet, by 50 feet, and is also 3 stories in height. If the various floors were all on one plane, the works would cover an area of more than 164 acres. These buildings constitute, it is believed, the largest cotton mill, and print works in the world.

In that portion of the works, now in operation, there are employed 52,000 self-acting spindles, 1137 looms, 275 carding machines, 66 fly frames, 18 warping machines, and 27 dressers. The yearly consumption of cotton is 1,500,000 pounds, and of wool, 700,000 pounds. The average produce of cotton yarn per day is 3500 pounds, and of woolen, 700,000 pounds. The printing room contains 12 steam engines, and 12 printing machines, capable of giving from five to twelve colors at once. These beautiful pieces of mechanism are capable of running through 200 pieces per day, or on an average of 15,000 yards. They are truly lightning machines. In the printing arrangements there is an investment of \$60,000 to \$70,000 for copper cylinders alone.

The engraving room, where designs are prepared and sketched, is an interesting department. A little host of sketchers and designers here exercise their ingenuity, taste and skill to please the fancy of the ladies, who are to purchase the fabrics of the company. The sum of \$12,000 is annually spent for designs.

The chemicals and dyestuffs used reach the value of over \$1,000 daily, and comprise an annual consumption of 800,000 pounds of madder, and 40,000 pounds of cochineal; and there are employed besides, 550,000 pounds glue, 450 barrels of flour, and numerous other articles. The gross and annual amount of prints manufactured reaches 7,000 yards, and of delaines and challies 5,600,000 yards. The power which sets in motion the vast machinery of the Pacific works, is derived from five turbine wheels, each six feet in diameter, and calculated to work up to 375 horse power, but at present only exerted to about 150 horse power. The steam engines also furnish about 100 horse power. When the entire building is completed, the number of wheels will be increased to eight, two of them seven feet in diameter and of 350 horse power each.

Of the steam apparatus the writer says: "The steam for warming the premises in cold weather, and heating the drying room—the steam for the printing engines, and for bleaching, dyeing and, other processes—is generated in 25 cylindrical boilers, each 20 feet long by 5 feet diameter, and which are now producing, in the aggregate, high pressure steam equal to 1700 horse power per hour. No fire is used on the premises, except in the great boiler hall, in the intermediate building; and in this department occur some items of consumption, viz: 10,000 tons of anthracite coal per annum, 1000 bushels of charcoal besides over 100 cords of wood."

There are 1600 persons employed on the works, one-half of whom are females, and the sum paid them annually is over \$360,000. In

connection with the establishment is a library of 1700 volumes, furnished for the use of the employees, who are required to contribute one cent a week for its maintenance and increase. There is also a reading room open every evening for the workers, in which thirty-two of the leading newspapers and magazines of the day are on file. Besides these, there is a lecture room, where lectures are given. A relief society for the benefit of its members in sickness, adds to the means of usefulness established by the company for its operatives, and to the funds of which it liberally contributes. The receipts from members last year were \$2287, and the disbursements \$1240.

GOD RECOGNIZED IN ALL HUMAN INVENTIONS.—Who that is versed in the history of inventions and discoveries that has not observed and been struck with a singular coincidence, a simultaneity of invention or discovery in many minds, far separated from each other, of with no possible—at least, with no traceable—knowledge of each other's thoughts or acts. Is there nothing significant in such a fact as this? I am sure I may venture before a British audience to suggest as its proper solution that the Great Author of all Good, the Giver of every great gift to the world, intends, when such a boon is bestowed, that He first and prominently shall be recognized as the author; and so in His wisdom, He first prepares the way—He eliminates from hundreds of minds in various parts of his creation the minor inventions and lesser discoveries necessary to be made before the greater and more striking invention is brought forth, and then it is that the same thought, struck out at the same time, or at least so near the same time, that all perceive the impossibility of any intercommunication, leads one to exclaim, as if by irresistible impulse, "What hath God wrought?" And this impulse of the heart is true. So, too, when the historian has made his search, and brought together the facts, if any one connected with a great invention or disregard of honor of mankind, or of a particular nation, how significant it is that time and more research bring out other minds and other names to divide and share with him the hitherto exclusive honors. And who shall say that this is not eminently just? Did Columbus first discover America; or does Cabot, or some more ancient adventurous Northman, dispute the honor with him? Is Gutenberg, or Faust, or Caxton, the undisputed discoverer of the art of printing? Does Watts alone connect his name with the invention of steam engine, or Fulton with steam navigation? Did the French or the American explorers first discover the Arctic continent? Or did Neptune in the planetary world first reveal himself to Adam or Le Verrier? And why is this the usual course of discovery and invention? There is a lesson, (and a consoling one, too,) to be learned from this voice of history. Man is but an instrument of good, if he will fulfil his mission; He that uses the instrument ought to have the chief honor. It is surely sufficient honor for any man that he be a co-laborer in any capacity to which he may be appointed by such a Head in a great benefaction to the world.—Prof. Morst.

BURNING THE DEAD.—Cremation, or burning the remains of the dead, as in the old Roman times, is being speculated on in Paris. A Paris correspondent of the New York Times says:

"Nor should I forget a new and startling proposition which is now under discussion in the municipal government of the city, in regard to the disposition of the dead. This is nothing less than a proposition to revive the ancient system of cremation, or burning. The overgrown condition of the cemeteries and the impracticability of the catacomb system have given rise to this new proposition. In the cemeteries of Paris, which are all extramural, there are two kinds of concessions made to the dead; a concession for ten years, and a perpetual concession. The first costs but little, the perpetual concession is very dear. So that an im-

mense proportion of dead bodies are exhumed at the end of ten years, by expiration of their lease, and it is these who are carried and laid away on shelves in immense catacombs which underlie nearly one-half of the southern part of the city. But this transfer is attended with expense, and is a disagreeable and repugnant operation to those concerned, as well as to the citizens who are made cognizant of the operation. In fact, the transfer at that period of inhumation is almost an impossibility. So that now we have the proposition, seriously discussed, of introducing the funeral pile, and many leading men have pronounced for it."

NEWS BY LIGHTNING.—In noticing the triumphs of Professor Morse, in girdling the earth with telegraphic wires, the Philadelphia Ledger thus prognosticates:

"There is now every reason to believe that in less than two years, and probably less than one, the Ledger will each morning be able to furnish its readers at 6 A. M., an account of the London and Paris money market up to its close the day before. In London, tidings from St. Petersburg in one direction, and Bombay in another, will be hourly coming in; and from Wall street to Calcutta the records of the stocks and prices one day will be read in the London papers of the next, and a flood of news from all the great cities of Europe. Steamships will not be looked for as they now are, but as slow coaches they will be valuable only as bringing in files of old newspapers, and just as the spider setting in his web, touches a few threads, and by and by sucks all the juice out of a fly, and leaves only the wings, legs and bones to be picked at leisure, so will the telegraph operators sit spider-like in their web of wires, and suck and digest all the news each day from the world's news, for the nutriment of commerce. For any thing we can now see, we may constantly obtain information from Calcutta to New York in a very few hours.—This is all the labor and ingenuity of one man.

"When the battle of Waterloo was fought, it took from Sunday till Tuesday evening for the news to reach London. Rothschild got the tidings six hours before the government, and made millions by buying stock, after which he sent his information to the King's ministers. No more such delays in future. There will soon not be a battle fought on the broad earth, but the results of it will be known in New York and London in a few hours."

PHOTOGRAPHY IN THE EYE.—Dr. Sanford, who examined the eye of Beardsley, murdered at Auburn, to test the truth of the statement that the last scene viewed by the murdered man remains fixed on the retina of the eye, publishes this interesting statement:

At first we suggested the saturation of the eye in a weak solution of atropine, which evidently produced an enlarged state of the pupil. On observing this, we touched the end of the optic nerve with the extract, when the eye instantly became protuberant. We now applied a powerful lens, and discovered in the pupil the rude, worn-away figure of a man, with a light coat, beside whom was a round stone, standing or suspended in the air, with a small handle stuck as it were in the earth. The remainder was debris, evidently lost from the destruction of the optic, and its separation from the mother brain. Had we had the operation when the eye was entire in its socket, with all its powerful connection with the brain, there is not the least doubt but that we should have detected the last idea and impression made on the mind and eye of the unfortunate man. The thing would evidently be entire; and perhaps we should have had the contour, or better still, the exact figure of the murderer. The last impression before death is always more terrible on the brain from fear than any other cause; and figures impressed on the pupil more distinct, which we attribute to the largeness of the optic nerve and its free communication with the brain.—Boston Atlas.

The Western Standard.

Is published every Saturday.

Geo. Q. Cannon,
EDITOR & PUBLISHER.

Office—No. 118, Montgomery Street.

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SATURDAY, JANUARY 24.

Unsupported Charges.

It is something very uncommon for a week to pass of late without noticing in the public journals of the day, either in the editorial columns or among the communications, some allusion to "Mormonism." It is generally conceded by popular writers that it is a dangerous and rapidly increasing system, and ought to be noticed and checked, before the evil attains such a magnitude as to be beyond the power of its opposers to arrest or remedy it. Columns upon columns are written upon this subject, from time to time, depicting in lively colors the evils to be apprehended from its continued spread, and suggesting plans to uproot it. In all these writings may be found wholesale charges and denunciations of the anti-Christian tendencies of the doctrines of "Mormonism;" and of their open and avowed opposition to the spirit of pure Christianity and to pure and holy principles which ought to govern mankind. But in all these writings, emanating from thousands of pens, we fail to find any arguments which incontrovertibly sustain the charges they prefer against "Mormonism" to be true. Every candid man must be struck with this peculiarity in the writings of the detractors of "Mormonism"; it can not escape his observation, if he will take any notice of the articles written on this subject. Unlimited abuse and infamous epithets abound—"Mormonism" is denounced unsparsingly as being every thing that is vile and corrupt; but there is no point of their doctrines that is successfully exposed and held up to public gaze as unworthy of reasonable men's belief. We are aware that if the traditions and prejudices of mankind, or if popular opinion, were to be the criteria by which the doctrines of "Mormonism" were to be judged and condemned, then they would have been exposed years ago. But every man of sense must admit that human traditions, or popular opinions and prejudices, are very unreliable evidence by which to judge of either doctrines or men.

Many pretend that the doctrines are so absurd, and the system so base and transparent an imposture, that they are not worthy of serious refutation. But the stability of the system, its wonderful spread in the midst of the most enlightened nations of Christendom in this age of light and intelligence, and the astonishing results which have been achieved by it in so brief a period, argue differently. A shallow and transparent humbug could not progress and triumph, and gather within its fold men of so many nations, of so many minds, and of so many creeds, and bind them together in so astonishing a manner as "Mormonism" has done. There must be power about a system that will accomplish this; and if the doctrines by which these results are brought about be evil, they surely merit serious and elaborate refutation. That men do not think them so contemptible as they pretend, and that such a statement is a miserable subterfuge on their part, are sufficiently evident from the pains which they take to write the system down, and to spread before the public eye the imminency of the danger attending its further advancement. The time, paper and ink that is expended annually in denouncing "Mormonism" in general terms, in ridiculing it and calling it all manner of hard names, might be profitably devoted, if such charges had the least shadow of truth, in giving clear, argumentative and irresistible proofs of the unreasonableness and evil tendencies of its doctrines. But, no; they will not attempt this. Priest and layman willingly confess that it is an evil of great magnitude, and that it ought by all means to be speedily arrested; but the very plan that, if their statements were true, would be likely to do this they neglect to adopt.

The success of "Mormonism" has been produced entirely by the claims which it makes to be the pure gospel of Christ; these claims have recommended it to the attention and careful investigation of the vast numbers who are counted its adherents to-day. Love of friends, home and the revered and ancestral religion of their childhood prompted them to give no heed to it; but the proofs by which it was accompanied, though small, every thing the most cherished, left them no alternative, if they would remain honest, but to obey. "Mormonism" comes directly in contact with what the moderns call "Christianity"—it declares the systems known at present by that name to be false, powerless to save, and unaccompanied by the favor and blessing of the Almighty; it declares the ministers of those systems to be false teachers, and utterly destitute of author-

ity to administer in any of the ordinances of the gospel. These declarations are abundantly supported by evidence of the strongest nature, and publicly proclaimed to the world in a variety of languages and in such a manner that all may become acquainted therewith. Compare the course taken by the advocates of "Mormonism" in supporting and proving these declarations, with the course taken by their opponents in substantiating their charges against "Mormonism." How many individuals are there, out of the legions who raise their voices and use their pens against "Mormonism," that can give a reasonable and satisfactory cause for the hue and cry they raise about it? Where is the work that has been published sustaining the charges made in regard to the anti-Christian and evil tendencies of its doctrines? Who has shown that we do wrong in believing on Jesus, repentance, baptism, laying on hands for the gift of the Holy Spirit, organizing the church with apostles and prophets, etc., believing in the gifts of revelation, prophecy, wisdom, tongues, working miracles, or in the doctrine of gathering together to the places appointed, or in obedience to the priesthood, or in the ministrations of angels, or even the much abused doctrine of polygamy?

These are some of the prominent points in "Mormonism"; but who is there that has or can prove these or any of our principles and doctrines to be wrong and opposed to the scriptures? The senseless clamor that is made about the actions of men, does not prove the system false. Men who profess to believe in it may do wrong, and have many faults, but this does not detract one iota from the purity of the doctrines. It is "Mormonism" preached unto the people, and not the actions of men that cause them to become "Mormons." We do not pretend as a people to be free from frailty, but our principles we proclaim as faultless and perfect; and until the honest and the reasonable of all nations can be convinced that they are not so, the world may with all certainty calculate on their continued spread. That they themselves look upon them as unassailable and superior to every thing else extant, is tacitly admitted by the manner in which they allude to and treat them.

Instructive Chapter for the Censors of Utah.

AN anonymous writer, in an article headed "Utah" published in the *Chronicle* of Tuesday, proposes a plan, which, if adopted, will, in his opinion, effectually dispose of the difficulty attendant on the admittance of Utah into the Union. His suggestion is for Congress to partition Utah and apportion the different parts to California and the adjacent Territories. If this should be done, the "deep disgrace" which will be inflicted upon our country by the recognition of Utah as a sister State, will, he thinks, be avoided, and the holders of the Mormon doctrines will be subjected to the laws of the Territories into which they may be incorporated, and being likely to be but a small minority in each, all their peculiar institutions will, as a matter of course, be at once destroyed.

Were it not so serious a subject, it would be amusing to see the interest which writers manifest in regard to the "deep disgrace" likely to be brought upon them by the peculiar institutions of "Mormonism." To read their writings, and not be acquainted with the people whence they emanate, it might be imagined that they were so very pure, upright and immaculate a community that they could not view the appearance of evil without horror. Those not posted up on the subject could not imagine that writers, who so hypocritically talk about the "revolting peculiar institutions" of the Mormons and the "deep disgrace" which association with them would entail, are themselves dwelling in the midst of a community where corruption, whoredom and abomination of every kind are glaringly exhibited on all hands. Yet such is the fact. These men who remonstrate with such affected indignation about the corruptions of the Mormons, are themselves the daily spectators of the most disgusting and hideous vice and crime in their own streets. So notorious, and of so threatening a nature have these evils become, that they have forced themselves upon the attention of the late Grand Jury, who allude to them in the following language:

"Here, as elsewhere, [Utah must be excepted] it appears that a large part of our taxation is directly traceable to the existing vices in the community. The law should be strenuously enforced against the dens of infamy which are constantly filling our hospitals, courts and prisons, and causing a large share, not only of the misery, but of the taxation of this community."

On Chinese prostitution they say:

"In this connection the Jury would call the attention of the Court, the Legislature and the Public to an immense evil—an evil unmitigated by any, even the smallest shade of alloy—that of the importation of Chinese females for the purpose of prostitution. It was proven before the Jury that those wretched creatures are slaves by law in China; that, as such, they are there purchased at from \$35 to \$75 each; imported here and sold to the brothels or go to the mines at from \$300 to \$800 each, according to quality; that they are most brutally treated, flogged, &c., by those having the custody of them; and that when they become diseased they are always sent to the hospital to be supported at the public expense till they either die or are able to return to the service of their owners. Thus, not only incidentally but directly the community—every tax-paying citizen—is made to contribute to the support of a system not

surpassed in abominable infamy by any thing the history of the world has ever developed.

"It is in proof before the Jury that from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels. Would we diminish taxation, or make this city a fit abode for the virtuous, or even preserve our boasted civilization, these prolific fountains of all corruptions must be dried up."

This is an official document, published in the public journals, and is intended, we presume, as a fair statement of the situation of affairs here. Can any thing be conceived of more horribly disgusting, than is here represented? Dens of infamy filling the hospitals, courts and prisons with inmates! Three-fourths of all the duty and expense of the police, criminal courts, prisons and hospitals directly traceable to brothels! Women bought and imported from far-off China to supply the market with prostitutes for the gratification of the devilish and beastly appetites of wretches in human form! Could the records of Sodom and Gomorrah, were they spread out before our gaze, present any thing more revolting than is here made public in the Grand Jury Report of the Christian (heaven save the mark) city of San Francisco? Yet there are men found in this community—this brothel and hospital-taxed and supporting community—who will, with the most unblushing and brazen effrontery, hypocritically talk about being contaminated by contact with Utah! We can scarcely control our indignation and disgust when we read their cant, knowing as we do that their every breath is drawn in an atmosphere reeking with the most abandoned corruption.

Go to, gentlemen, and remove the offensive and heart-sickening spectacles and sounds that meet the eye and salute the ear of the stranger on every hand as he traverses your thoroughfares—utterly destroy the dens of infamy and schools of vice which are demoralizing your youth, and training your children in habits the most vicious and vices the most infamous—arrest the further progress of that disease, the virus of which is surely creeping into the veins, spreading through the crevices, tainting the blood and destroying the constitutions of your people; and then, when you have done all this, you will have barely commenced to learn the lesson of virtue that Utah is teaching you and all the world. Until these results are brought about we would advise you, gentlemen, to confine your attention and the exercise of your abilities to the concerns that more immediately belong to you, and leave Utah to attend to her own matters, for the management of which she has ever been abundantly competent.

Rebuked as the idea may be, it is nevertheless true, that instead of a stain or a deep disgrace being inflicted on the national character by the admission of Utah into the Union, the Confederacy is actually honored by the association. So far as peace, morality, virtue, industry, good order, immunity from vice and crime of every description, are concerned, Utah is indisputably and incomparably superior to any of her sisters; and it is a great act of condescension on her part to consent to be associated with such a State as California confessedly is. Nothing but her love for the Constitution, for the perpetuity of this Republic and Government, and for the freedom obtained by the blood and sufferings of the revolutionary fathers, would tempt her to such an act. Utah is assured that unless this nation repents and puts away the abomination and iniquity that are so rank in its midst, it must inevitably go down. If she should be admitted into the Union, the heaven of virtue and truth carefully preserved in her midst, may be diffused throughout the whole nation, and be the means of saving it from the impending destruction; but if unable to save the nation, she may, at least, preserve the form of government, Constitution, freedom and privileges handed down by the fathers of our country. This is inducement enough, and prospective reward sufficiently valuable to prompt her to ask for admittance.

We have scarcely alluded to the plan proposed for the destruction of the "peculiar institutions" of the Mormons, by this anonymous contributor of the *Chronicle*. It is scarcely worthy of an allusion. Let Utah be divided or sub-divided, and apportioned to her present neighbors as proposed, and what will be the result? Will her inhabitants long remain a small minority in the midst of the people to whom they may be allotted? Dividing the Territory of Utah will not make "Mormonism" less attractive; it would still gather its converts, and increase and swell, until instead of being confined to one territory as at present, the "evils" which he now complains of would be extended into three or four. The "peculiar institutions" of the Mormons, while the people who believe and practice them do their duty, are indestructible, and not subject to the mutations by which other systems and institutions are affected. Do what you please, gentlemen editors and writers, there are in Utah the germs of a great, vigorous and universal empire that must extend and prevail, and every effort to destroy or uproot them will only tend to scatter and make them more speedily accomplish their destiny. The knowledge of this comforts us.

THURSDAY. Great difficulty was experienced by our merchants in monetary matters on the sailing of the last steamer. Every scheme was resorted to in order to raise the requisite amounts, and those holding the needed demanded exorbitant and unusual rates of interest.

The Last Hope.

LEGISLATION continues to flow into the city of the Saints, notwithstanding the corruptions and miseries of the deluded victims of Mormonism.

Brigham Young is failing—will probably soon de- cease—and then there may be a dissolution of the union of deceivers and deceived.—S. F. Christian Ad- vocate.

These were precisely the feelings of the murderers of Joseph Smith and the pious priests who instigated the bloody crew. They thought about Joseph Smith as our cotemporary of the *Christian Advocate* appears to think about Brigham Young—that the perpetuity of "Mormonism" depended on him, and that if he could be removed, there would be a "dissolution of the union of the deceivers and deceived." Wicked and corrupt men have ever thought thus about every prophet and servant of God who has been on the earth, not excepting the Son of God, himself, and these thoughts have inspired them to take means to hasten a consummation so devoutly wished for. What a hope for a pious minister of Christ to indulge in! The scriptures say that the Lord hath no pleasure in the death of the wicked. The Editor of the *Advocate* looks upon Brigham Young as a wicked man; and views with anticipation and pleasure his speedy decease. How completely antagonistic his feelings are to those of the Lord, whose minister he professes to be!

If this be the only hope our cotemporary has for the "dissolution of the union of deceivers and deceived" as he calls the community in Utah, he is in a hopeless condition, for the Lord never leaves His work unprovided for in such contingencies. Moreover this story about the health of Pres. Young failing, is a fabrication, the coinage of the editor's or some other person's brain; our advice represent him as enjoying good health.

Mendacity of the State Journal.

WHETHER it is because there is nothing to be gained at present by keeping quiet on Mormon topics, or for some other reason, the *Sacramento State Journal* has of late taken particular pains to publish every low, scurrilous article that could be found about the "Mormons." Not content with republishing every thing of this kind that could be selected, the editors have been to the pains to manufacture items to suit, thinking it no disgrace to utter barefaced lies to make a good story. The unenviable notoriety which this paper has recently gained throughout the State for being the most mendacious and corrupt sheet published within its limits, makes its slanders on "Mormonism" and the "Mormons" comparatively innocuous. The editors are in a position somewhat similar to the shepherd boy in the fable, who so completely lost his character for truthfulness by giving false alarms, that his cries, even when there was a good cause for them, were heard unheeded. Were "Mormonism" and the Mormons even to become as bad as they depict them to be, they can never make the public, who are acquainted with the late course of their sheet, believe that there can be any reliability attached to their statements.

Church and State.

In the previous article on this subject it was shown, that though, in the case of the admission of Utah into the Union, Brigham Young should be elected Governor, that would not necessarily imply a union of the civil and the ecclesiastical power. Let us inquire—What is the legitimate object to be attained by Government? We answer, the good of the people. All the power and authority held by human Governments emanate from the people, and they were framed for their special benefit, for the preservation of the public peace and welfare, for the maintenance of order, for the purpose of securing to every individual his or her rights and privileges, and that justice might be impartially administered to all. All legislative enactments ought to be made with special reference to the attainment of these ends. This being the case, why is it that men are filled with such dread of, and determined and bitter hostility towards, a Theocratic form of Government? Is it that they are afraid God will not sufficiently regard their interests, that He does not know what laws and regulations will be most conducive to their happiness and prosperity, or that He will not judge impartially, and that many would suffer injustice at His hands? This can not be, for almost all parties will admit that it would be difficult for more dishonesty, chicanery, bribery, corruption and injustice to exist, than is now practiced in almost all departments of Government: consequently they could not have much to lose in this respect. Besides, in God's government of the physical world and universe around us, is displayed such perfect wisdom, order, justice, power and benevolence, that none can for a moment doubt His goodness, mistrust His justice, nor question His capacity to govern, nor His power to execute His laws and make His government respected and honored by all. What, then, have lovers of truth and righteousness to fear from the establishment of a government over which God would preside? Nothing.

The great majority of the inhabitants of all Christian nations, have been praying for the last seventeen hundred years that the kingdom of God might come, that the reign of righteousness and peace might be ushered in, and that Jesus would come and take the reins of govern-

ment into his own hands. They have looked forward to this period with impatient longing and joyful anticipation, as the time when the voice of justice would be again heard, when the oppressor should no longer rule, the wicked should not go unpunished, nor the proud flout at noon day, the luxuries and delicacies, the dazzling jewels and equipments procured by riches obtained through violence and fraud; but when the poor among men should rejoice, and peace should prevail over all the earth. We also cherish the same hopes—look forward to the same time—and offer as fervent prayers for the consummation of so glorious an event.

The peculiar antipathy manifested towards a union of Church and State, is the result of a false education and the want of a correct understanding of the true principles of government, and not only do we as a people believe, but the Scriptures also plainly foretell that the time will come when a Theocracy will be established, when there will be a people who will acknowledge God as their king, and who will be governed by His laws and ordinances. The Lord however will in his own due time prepare the way for such an event. In the mean time we have manifested our willingness to uphold and abide by the principles of the Constitution, provided we are permitted to share in the privileges and blessings it guarantees, by applying for admission into the Union. Nor can we be consistently refused, so long as we express a willingness to abide by those principles, and insert no objectionable article in our State Constitution, unless it be considered lawful and just to punish a man for a crime he has never committed, on the supposition that he will at some future time be guilty of it.

Governments, however, being organized for the good of the people, it is an incontrovertible fact that they have a right to change their form whenever they cease to answer the ends of their creation. Daniel Webster admitted this in his celebrated speech in reply to Hayne, delivered in the United States Senate on the 26th of January 1830; said he: "Does it mean no more than that there may be extreme cases in which the people, in any mode of assembling, may resist usurpation, and relieve themselves from a tyrannical government? No one will deny this. Such resistance is not only acknowledged in America, but in England also. Blackstone admits as much, in the theory, and practice, too, of the English Constitution. We, sir, who oppose the Carolina doctrine, do not deny that the people may, if they choose, throw off any government when it becomes oppressive and intolerable, and erect a better in its stead. We all know that civil institutions are established for the public benefit, and that, when they cease to answer the ends of their existence they may be changed."

According to this, the people of Utah or of any State or Territory, or of the whole United States together, would, if they choose to do so, have the right to change their form of government, or to ordain any laws which the majority might agree upon. And if they should unanimously decide upon a Theocracy, and choose to be governed by the laws of God in preference to those of men, whose business would it be? It would concern no one but themselves. Now what we wish to do, is, to find a sufficient number of men and women, who are not merely willing, but desirous to keep the laws of God and to be governed by Him, to form or establish such a government. We do not design however to accomplish this in the way and by the means which our enemies say we do—viz., by fire and sword, and by rising up to overthrow the Government and Constitution of the United States. This is a mistake—the Constitution gives to us and all men liberty enough, and all we ask, is to be protected in the enjoyment of that freedom, and the exercise of those rights which that sacred instrument guarantees to us. Under the protection of its broad folds, we have a right to enact any laws we please, so they do not conflict with its principles, and when the Lord wishes his people to be under a new form of government, he will in his providence prepare the way for its establishment, even as he did for that of the one under which we now live. But it needs no new government to carry out the purposes of Jehovah, nor is it necessary in the least to violate the principles of the Constitution—for, although we firmly believe that the Theocratic or Patriarchal is the only form of government which is consistent with the teachings of reason and nature, yet, we do not believe that in bringing about such a state of things it will be found necessary to adopt any unconstitutional measures, for God himself raised up and inspired men to frame that instrument with special reference to the accomplishment of His designs respecting our planet and its inhabitants.

These remarks have been made, to show that even if the Mormons do wish to erect another system of government, as our enemies say we do, we have, according to the views of some of the greatest statesmen of the age and the spirit of the Constitution, a perfect right to do so whenever government fails to answer the end of its creation—viz., to secure to all its subjects their individual and collective rights, privileges and liberties. But this we do not wish to do. We have manifested time after time our anxiety to be admitted into the family circle of States, and to come under the protection of the parent government. We are all ready to do, what all the officers of the Territory and many others have already done—oblige our-

selves under the most solemn oaths to uphold and maintain inviolate the principles of the Constitution of the United States, and all we ask of our fellow citizens, of our sister States, or of the Federal Government is to abide by those principles, and to give us a voice in making those laws by which we are to be governed. Nemo.

LEGISLATIVE.

In the Assembly, on Tuesday, the 20th, a bare quorum present. A bill was introduced granting the privilege to S. W. Whinn and others of building a bridge from Sacramento to Washington, across the river. It provides that a draw shall be constructed to admit the passage of the largest steamers navigating the Sacramento river, and grants the parties an exclusive privilege for fifteen years. Ordered printed.

A resolution was adopted rescinding all resolutions allowing the Chief Clerk assistant, and providing that, with the exception of a journal clerk, all copying and writing shall hereafter be paid for at twenty cents per folio.

In the Senate, Wednesday, the 21st, a discussion occurred, in consequence of leave of absence being requested and several members desiring to be excused, which resulted in the passage of a resolution excusing all Senators absent on Monday and Tuesday.

A bill was introduced to repeal the charter of El Dorado county. Referred to El Dorado delegation.

Assembly resolution, advocating a uniform rate of postage throughout the United States, and that Senators and Representatives of California in Congress be instructed to advocate the passage of a bill charging three cents on every letter weighing one-half ounce, and an additional two cents on each additional ounce—concurrent in.

The constitutionality of the State indebtedness was broached, on a resolution of inquiry, as to the amount of warrants drawn on the State Treasury from the organization of the State Government, in consequence of the action of first the Legislature.

The following resolution was offered:

That the Treasurer of the State be and is hereby requested to inform the Senate at an early period as practicable, whether he has instituted or caused to be instituted suit against Messrs. Palmer, Cook & Co., to recover the money paid them by him to pay the July interest of 1856 on the bonds of the State of California; if so, when was said suit instituted, in what court, and was the same commenced by attachment, and is there a probability of the State ever recovering the money paid to Palmer, Cook & Co., as aforesaid. Adopted.

In the Assembly, on the 21st, an Act was introduced requiring the State Treasurer to retain all the moneys now in his hands subject to future legislation, and, in default thereof, rendering said officer liable to conviction for felony, and after some discussion, passed.

In the Senate, Thursday, the 22nd, the bill instructing the State Treasurer to retain all moneys now in the Treasury until further orders, passed yesterday by the Assembly, was discussed and several amendments adopted, to increase its efficacy.

A petition was presented from citizens of San Francisco, asking for the passage of a law exempting whale ships from harbor dues and port charges. Referred to the Committee on Commerce and Navigation. A bill will probably be reported.

In the Assembly, on the 22nd, a resolution that the General Assembly adjourn, sine die, on the 4th of March next, was taken up, and passed.

Resolutions were adopted in both Houses to inquire into the cause of the delay in printing documents and other matter ordered since the commencement of the session.

THE WEEKLY GLEANER is the name of a new paper published in this city, the first number of which appeared on Friday the 16th inst. It is a handsome quarto sheet, "devoted to Religion, Education, Biblical and Jewish Antiquities, Literature and General News. Julius Eckman, D. D., Editor and Proprietor." We are favorably impressed with the typographical appearance and the choice and interesting original and selected matter of this organ of our fellow citizens, the Israelites, and think that it can not fail to prove a welcome visitor to the family circle of both Jew and Gentile. The departments of Eastern Travels and Biblical and Jewish Antiquities are illustrated with tasteful and appropriate wood-cuts. We are inspired by the Doctor that it is his intention to improve and add to the interest of the different departments and to make the *Gleaner* eminently worthy of the people it represents.

FEMALE PEDERASTY.—A female named Mrs. Dallison commenced walking against Trahor, the pedestrian who is working at the task of walking a thousand miles in a thousand hours, on Thursday. She undertakes to walk 600 miles in as many consecutive hours. Poor business for woman.

ADVENTURE.—Fifty-six men sailed on Wednesday, from this port on the steamer *San Bird* for San Diego. It is stated by some that their ultimate destination is the Galapagos Islands; others say, that they are going farther—to Socorro.

Ordinary, of all brands. - 32 - 10

(From the *Millennial Star*, of Dec. 5, '56.)**Mr. Brown, M. P., on the World Growing Better.**

We extracted the following from the *Liverpool Daily Post*, purporting to be from the pen of a "Detective Officer."

To the Editor of the *Daily Post*.

Sir—I am a man of some observation, and few words, and seldom trouble the reading public with my opinion, except upon rare occasions. I think I have such an occasion now; and I would like to submit a remark or two (by your permission) upon what Mr. Brown is reported to have said at a concert on Saturday evening last, because, I think, though Mr. Brown has proved himself to be a good and well-meaning man, that he is very much out of his reckoning, if the following was correctly reported—"Mr. Brown proceeded to say, he BELIEVED THE WORLD WAS GROWING BETTER; society was progressing to a more civilized state, and old customs of barbarous hospitality were becoming more and more extinct. For instance, fifty or sixty years ago, no one was expected to leave a dinner party without going home gloriously drunk; but now what is the case? Men, by reason of the progress of civilization and education, seem to know 'enough is as good as a feast,' &c.—*Vide report in the Daily Post of last Monday.*

To the above, I would respectfully reply—First—There is more crime, of every kind, including murder, robbery, swindling, drunkenness, debauchery (49,000 illegitimate children born in this country annually), prostitution of all sorts, carnal and literary, in the present reign of Queen Victoria—the most virtuous lady that ever governed this country—than there was in the time of Queen Boadicea. If this is true, it would appear that the world is growing worse.

Second—As to the progress of civilization, I would respectfully take the liberty to say—as the speech in question was delivered under Christian auspices—that Mr. Brown meant to include Christianity in his idea of civilization. Now, if Mr. Brown means human progress, i.e. the people of this country, taken in the aggregate, are more virtuous, more Christian, more pious, more simple-minded—less proud, less comical, I will differ from him; and that I may give him some idea of how much men may differ in these matters, I beg to say that vice, vain-glory, impiety, murder and robbery (upon highly improved and scientific principles), infidelity, that is, a disposition on the part of many highly educated persons to treat Christianity as they would a force, were never more triumphant than they are now; and, in Scotland, where Britons are reputed to be more "canny" than elsewhere, crime is increasing six times faster than the population; that the preaching of Christianity has long since sunk down to the level of a mere matter of business—a mere trade—with this distinction, however, from all other commercial concerns, viz., the worst articles command the best price; and if Mr. Brown will condescend to take a walk with me some fine night, *inag*, I will show an illustration of the proverb, "all is not gold that glitters;" that enough is not as good as a feast; and I will take him to "old school" clubs, and "young school" clubs, and various societies—mere gorging places—where the members, though the night of the nineteenth century is far advanced, "won't go home till morning;" and where "Willie brew'd" is sung with as much meaning and sincerity as it was in the days of Burns.

"What shall rise to gang away,
A cockle-cowd is he,
Who last beside his chair shall fae,
He shall be king among us thro'!"

Mr. Brown will now be pleased to hear Mr. Wakley, the coroner for the Western Division of Middlesex, with regard to the drinking habits of improved English society. "I am surprised," says Mr. Wakley, "that the legislature, which is so justly particular about chemists and druggists vending poisons, is not equally so with the vendors of gin, which appears to cause such a dreadful waste of human life. Gin may be thought the best friend I have, for it causes me to hold annually one thousand inquests more than I otherwise should hold. But, besides these, I have reasons to believe that from ten to fifteen thousand persons die annually in this metropolis from gin drinking, upon whom no inquests are held!" And again; "Since I have been coroner I have seen so many murders by poison, by drowning, by cutting the throat, by hanging, in consequence of ardent spirits, that I am astonished the legislature does not interfere." So much, Mr. Brown, for the "progress of civilization." Of course Mr. Wakley is speaking of London, but surely he will grant that I have no need to enforce the belief here, that Liverpool can also "take her whack."

If Mr. Brown should mean our progress in mechanical contrivances—our railways, steamshiping, telegraphs, tubular bridges, and St. George's Hall—I may assert, indeed, though by such amount I lay myself open to censure, and societal annoyance from the scientific and architectural ghosts who superintended the building of the Chinese wall, the bridges in Xensi and King-tung, the palaces and halls of ancient Rome, Palmyra, Babylon, and Athens. If, however, Mr. Brown means our progress in commercial cunning and gathering money together, I assent unconditionally. And, finally, Mr. Brown must not be in too great haste to attribute every little good he sees done in society to educational effects.

In Edinburgh, and from Sheriff Alison, we have the criminal return for one year giving 2,834 educated, and only 696 uneducated offenders. Here is a convincing proof that in "Auld Reekie," at least, the "education" there dispensed is not the thing; and England, it would appear, is no better in this respect than

* Speech of Sheriff Alison at a meeting held some years ago in Edinburgh, under the Presidency of the Earl of Belfour.

† 1,000 miles long. Six horsemen can ride abreast on the top of it—25 feet high, fortified with 3,000 towers, carried over mountains and valleys, and placed that seem to us inaccessible. Begun and completed in five years!

‡ The one called *Gien-so* in Xensi is a bridge of traffic—unites the summits of several mountains, defended by iron railings, and is four miles long.

§ Among the rivers of Palmyra, which are dispersed not only over the plains, but even in the desert, there is a single colonnade more than 2,500 yards long, the base of the Corinthian columns of which exceed the height of a man; and yet this row is only a small part of the remains of that one edifice!

some other places, for the following is the rate per cent. of educated and uneducated crime annually evolving out of the entire population—

Could read and write imperfectly	59.98
Could read and write well	8.12
Education not ascertained	2.41
Superior attainments	.42
Could neither read nor write	29.17
	100.00

And, according to other criminal statistics, we find there are some offenders who, it is suspected (nay, it is known), can read and write well, but feign ignorance; and who, when the census is taken during the term of their imprisonment, will give garbled and fictitious accounts of themselves, in order to preserve the respectability of their friends, and the governor of a prison can not force the truth from a prisoner; he must leave all such statements to the offender's "honor," inasmuch as the law of England does not compel a prisoner to criminate himself.

We find, moreover, by the authorized documents with respect to police matters, that the average commitments for "malicious offences against property," and "forgery and offences against the currency," were in the following proportion—

1841-5, malicious offences against property, such as robbery with violence, burglary, &c., 1,079; from 1846 to 1850, 1,115.

1841-5, forgery and offences against the currency, where education and art must be employed as absolutely necessary to success, and as evinced in the cases of such persons as Robson, the Royal British Bankers, John Dean Paul, Strahan, and Co, Sadleir, and others, 2,725; from 1846 to 1850, 3,971.

Here Mr. Brown will perceive the effects of educational advancement, the effects, in some instances, of police education—the education which teaches us to get money honestly, if we can, but to get it.

Besides, I would point out to Mr. Brown the probability that there is much less of true religion—I mean the religion of love, and piety, and philanthropy—much less of this now than there was a hundred years ago—even with all the "bigotry and intolerance" which characterized those times. "How it comes, let doctors tell," but at the present moment, and in this country, there are more parsons, preachers, praters, professors, writers, lawyers, doctors (a few quacks!) teachers, linguists, lecturers, reporters, penny-a-liners, and other wisecracks in Great Britain than would be necessary to direct the inhabitants of three or four worlds like ours the way to heaven and the way from hell. Yet, they fail in a small place like England; but the failure can not be attributed to lack of means. "Money is no object" with the good people of this country who employ them—their salaries ranging from £6,000 to £60 the year—they have it all their own way. It is fairly estimated that, independent of any care for heathen or Jew, there is annually spent in this country, one way and another, for religion, secular, and moral training, of all kinds—spent in the work of progress, according to Mr. Brown's idea of progression, no less sum than £143,000,000! that is, from the old woman who keeps her school to the professor in the university—from Mr. Holyoake, who preaches down the church to the Archbishop of Canterbury, who preaches it up. I omit altogether the press, which gets no share of this plunder. Nor do I wish to allude to the good or evil done by that vast sweeping machine in the service of civilization, which had no existence, as Mr. Brown knows well, in the days of Julius Agricola or Queen Boadicea. O for an imagination like the Misses Fox, to view—even through a glass darkly—a company composed of the following "gentlemen" discussing the last copy of the *Times* over a mug of Allsopp's pale and pipe:—Alexander, Socrates, Plato, Diogenes, Epicurus, and Nero!

One would think it absolutely impossible for any kind of ruffianism to exist in a land so replete with religious, educational, and moral machinery facilities. Was there ever a kingdom possessed of such learned societies as the following, and they are only a few of those found in the principal city of England! The Royal Society, the Royal Antiquarian Society, the Royal Society of Arts, the Royal Humane Society, the Royal Institution, the Royal Agricultural Society, Royal Horticultural Society, Royal Medical and Chirurgical Society, the London Institution, the Royal Geological Society, the Russell Institution, the Royal Society of Civil Engineers, the Meteorological, Pharmaceutical, Botanical and Botanical, Astronomical, Asiatic, Geographical, Chemical, Mathematical, Microscopical and Numismatic Societies; the Royal Society of British Architects, the Royal Society of Literature, &c., &c. But these we know are in the metropolis, and may not effect the kingdom at large. Granted. But then every city, borough, town, and village in England has its Athenaeum, mechanics institutes, and little learned associations.

In conclusion, as I have reason to fear I have occupied too much space already, I will merely add I am serious in what I have written, and, without intending offence to Mr. Brown or any one, I beg to leave to subscribe myself, Mr. Editor, yours respectfully,

Liverpool, 30th Oct., '56. A DETECTIVE.

[Often have we been positively astounded at the pratings of Editors, ministers, lecturers, and statesmen, about the superior civilization of the nineteenth century; the age of Gospel blazing, the gigantic march of human progress, the high standard of mental and spiritual culture, and the moral and virtuous inclinations of the people. To those who see things as they are, it must be a problem whether these men are knaves or fools; the subjects of psychological hallucination, through which things appear as they represent, or whether they are trying to impose on the credulity of the people. Strange to say such notions obtain general belief. Taking the most liberal view of the case, this is only to be accounted for by considering the effects of that partiality and egotism which influence the judgments of men in deciding upon matters in which they themselves are concerned. * Many a round £1,000, I have little doubt, Mr. Brown has himself given in his time for such purposes.

ed, and of that spiritual blindness caused by the thick veil which is drawn over their eyes by the god of this world. The best and most favorable interpretation of the matter is discreditable enough to the popular judgment, without believing that nearly every one designingly misrepresents the state of things, and deliberately practices deception upon the credulity of his neighbor. If the speeches, books, newspapers, and conversations we oftentimes hear and read upon these matters, and all that has been written and said against "Mormonism," and the divine institution of polygamy, were laid before the beings of some other world, who are in happy ignorance of the corruptions of this, they would surely be led to believe that Christian nations, at least, must soon reach social regeneration, and "Mormonism" be consumed by the virtue and perfection of a redeemed world.

But these are not the facts of the case; and the writer of the foregoing letter, who, as a "Detective Officer," has ample means of knowing, is fully conscious of it, so far as modern Christendom is concerned. If every policeman, mad-house keeper, jailer, corner, medical man, procurist, whoremonger, adulterer, prostitute, thief, murderer, and people generally, were to faithfully unobscure themselves, and make a record of what they have witnessed and committed, what a fearful, horrible volume the collection would make—what a bitter satire the contents of such a book would be upon modern Christianity, and the civilization of the nineteenth century.

The writer is keenly satirical upon the progress of society, in the education of cunning, getting money, and aptness in villainy. This is more universally just than the people would like to admit. There never was a time when society made less progress in moral, spiritual development than in this boasted age. Its members have indeed become very cunning and "cute," the stores of scientific facts are more universal, and men have greater general information now than was the case in the days of their forefathers, and the term "men of the world" may be significantly applied to nearly all. But how much has society lost of that purity of nature, simplicity, freshness, honesty, and virtue, which flourished in the earlier generations of the human family! With all the meaningless talk about civilization, enlightenment, progress, and the march of intellect, society is every day losing some of its natural relations, and departing from the standard of manhood, while facts will make their testimony heard, touching the increase of crime and degeneracy. A fearful account is accumulating against modern civilization which every day cries with a louder voice to heaven for vengeance.

There is another point which we will notice, touched upon by the correspondent of the *Post*, which no doubt has struck our readers. It is, the amount of machinery at work, even in little England, for the professed object of social regeneration, and the enormous cost of keeping it going. Look at an expenditure of "one hundred and forty-three million pounds," leaving out the item which goes to the book making department. Were there any virtue and power in the self-made priests, and teachers, and in human institutions, there certainly is abundance of material and money employed to direct, at least, the British nation, "the way to heaven and the way from hell." But does not all this prove the absolute incapacity of man to get on without God? Does not the present state of things cry with ten thousand voices to heaven for the Lord to take the reins of government? Is not such a work as "Mormonism" professes to be consistent with the universal wants of the human family? If it is not divine in its origin, at least the mission which it claims is a necessary one; and society has great need to clothe itself in sackcloth and ashes, and fervently pray that God would raise up a Prophet, and send Apostles of salvation forth to proclaim a pure Gospel again.—*Ed. Millennial Star.*

CURIOUS DISCOVERY.—The deep diggings in the mountains of California are daily bringing to light interesting and astonishing facts, which tend to shroud the early history of this portion of the continent in the deepest mystery, and tend to the conviction that it was once peopled by another race of men highly advanced in civilization. In the shaft of J. L. Duncan & Co., on the ridge between the middle and South Yuba, at the distance of one hundred and seventy-five feet below the surface of the ground, on the 26th of December, a curiously fashioned glass bottle or jar was found, which was dug up in hard cement. After removing the reddish coating, an eighth of an inch thick, which attached to the outside, and thoroughly washing it, it was found to be of a light color, and perfectly transparent. It somewhat resembled a small sized pickle jar, but has a stronger neck and a flat bottom. It must have been lying in the silent spot where it was found for many centuries.—*Trinity Times.*

ADVANTAGES OF BATHING.—It is a fact officially recorded, that during the terrible visitation of Cholera in France, out of nearly 16,328 subscribers to the public baths of Paris, only two deaths were ascribed to Cholera. We doubt whether there exists a more effectual preventive of disease of every kind, and a greater promoter of good health at all times, than the practice of daily bathing.

A TREMENDOUS CONCERT TO COME OFF IN THE CRYSTAL PALACE.—The *London Times* says: the subject of a great musical celebration of the centenary of Handel's death in 1859, has already occupied considerable attention. In order to demonstrate the capabilities of the Crystal Palace for this purpose, arrangements have been concluded between the Sacred Harmonic Society and the Directors of the Crystal Palace Company for undertaking, in May next, in the central transept, a preliminary Grand Handel Festival or Congress, with a carefully selected orchestra of the unprecedented extent of 2,300 performers.

An old revolutionist says that of all the solemn hours he ever saw, that occupied in going home one dark night from the Widow Bem's, after being told by her daughter Sally that he "needn't come again," was the most solemn.

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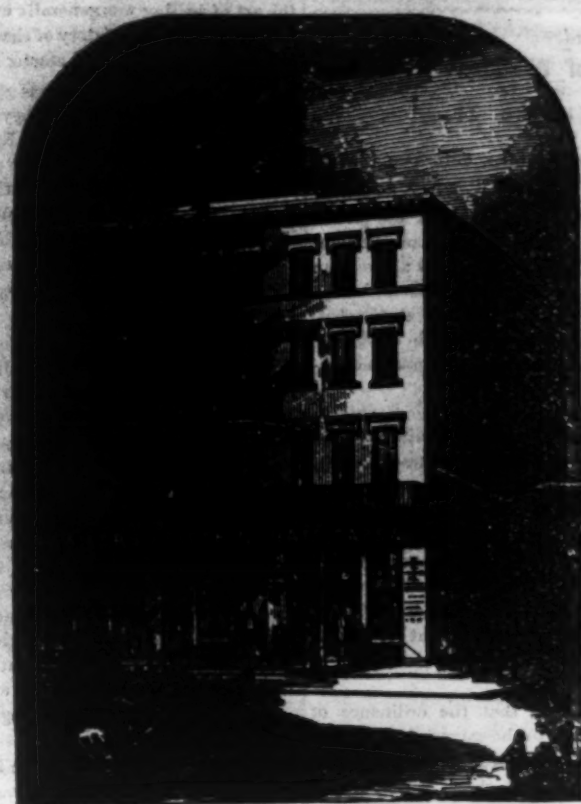
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Information Wanted.
Of Elias, wife of Shadrach Burrows, daughter of Oliver Hanson, of San Bernardino. She moved from Illinois to California in 1853. Any information concerning her, will be thankfully received by her mother Oliver Baldwin, in this place.
San Bernardino, Nov. 15, 1856.

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